THE BAPTIST RECORD.

OLD SERIES VOL. XXXV. | JACKSON, MISSISSIPPI, AUGUST 17, 1911 | NEW SERIES, VOL. XIII, NO. 33.

Important Notice!

The time of the meeting of the Baptist State Convention has been changed from Wednesday, November 8th, 1911, to Wednesday, November 22nd, 1911, at 10:00 o'clock a. m.

The Mississippi Baptist State Convention adjourned in Greenwood to meet in Gulfport on Wednesday, November 8th, 1911, at 10:00 o'clock a. m. It now develops that the Gulf Coast Exposition will be held in Gulfport from November 6th, to 11th, 1911, and Dr. W. C. Grace, pastor of the Baptist church at Gulfport, advises that it will be impracticable to change the date of the Exposition, inasmuch as a great many of the exhibits will be taken from the State Fair at Jackson, Mississippi, direct to Gulfport. On Sunday, July 30th, 1911, the church at Gulfport, by unanimous vote, asked that the time of the Convention be changed so as not to conflict with the meeting of the Exposition, stating that it would be impossible to entertain both at the same time, and that the management of the Exposition had advised that they could not change the date of the Exposition because of their desire to secure part of the State Fair exhibit, which closes on November 4th. Dr. Grace further advises that it would be impossible for Gulfport to furnish homes for the messengers to the Convention during the week of the Exposition, or during the week preceding or following the Exposition, and suggested that the time of the meeting be changed to October 25th or November 22nd. Gulfport promises very much better entertainment if the date of the Convention is changed.

Dr. Grace has resigned the pastorate of the church at Gulfport, but will continue as pastor until after the Convention has been held.

Gulfport is exceedingly anxious to have the Convention, and agrees to furnish a splendid auditorium for the meetings of the Convention, with the necessary rooms for committee meetings, and states that the auditorium is well lighted, and easily accessible. The church further proposes to entertain all messengers and visitors to the Convention, and Dr. Grace says that he and his church will do all in their power to make the Convention very successful.

It is thought that a change of date to November 22nd is really preferable any way, as it will not interfere with the meetings of any of the Associations.

Article nine of the Constitution of the Mississippi Baptist State Convention provides that the President of the Convention, with the advice of four other officers of the Convention, shall change the time of meeting of the Convention, should it become necessary.

I have taken the matter up with the other officers of the Convention, and it has been concluded to change the time of the meeting of the Convention from November 8th to November 22nd, at 10:00 o'clock a. m., and the President of the Convention, with the advice of E. F. Noel and B. G. Lowrey, Vice-Presidents, W. E. Lee, Secretary, and S. G. Cooper, Statistical Secretary, officers of the Convention, hereby change the time of the annual meeting to Wednesday, November 22nd, 1911, at 10:00 o'clock a. m.

It is earnestly hoped that the Convention may be of especially great benefit to the cause along the coast, where much work is needed, and where our forces ought to be strengthened.

Gulfport promises gracious entertainment. Let our Baptist hosts, both preachers and laymen, in large numbers, attend the Convention, to plan for greater things and better service in the Kingdom of our God.

Fraternally,

W. M. Whittington, President.

Good Articles.

Brother Bailey:

Your issue of 10th, inst. is before me. It is an exceptionally good number. The article of Mrs. Eugenia C. Hurlbutt it not only timely, but it is comprehensive and pointed. We need more denominational high schools or colleges for girls; freed from commercial risks. The Jackson proposition should be accepted.

Then, if not first in importance, is your editorial on the "Home;" for that is really the foundation and beginning of education. The influence of home never dies; hence the necessity of implanting truths in minds and hearts in early childhood by word and example.

A Baptist Hospital—of course! Must we leave this powerful influence under the control of Romanism still? Surely not. We are able to support it, and can find plenty of good workers willing to enter the service. Efforts in other states have proved a grand success, and Mississippi is abundantly able to fall into line.

So old Antioch church, south of Vicksburg is still at work. It brings to me precious memories of nearly seventy years ago, when Brother D. B. Crawford was pastor and old Brother Sexton was evangelizing—one of his stations was Bogue de Sha. Then, among the laymen there was deacon Levi Stephens, father of our sister Emily C. Bolls, and father-in-law of the lamented W. W. Bolls. Bro. D. S. Sexton was a live member in those days and sister Goodrun.

But I must not branch out on this line of personal visitation. In 1851 I was an invalid at the home of Brother E. C. Eager, who was then pastor of Antioch. When I left he never expected to see me again in the flesh; yet, here am I, and he has gone to his long home. Sister Eager was the most faithful mother I ever knew, and has proved the fact in her descendants.

Passing to other things I notice reports of meetings and results, that is, what we want; not so much the sermons and texts, and "professions," but the confessions, with the work done to the glory of God. Numbers are desirable if they are "doers of the word and not hearers only." Laymen should know their responsibility for the gifts in them, and that "every man shall give account of himself unto God."

L. A. D.

Gems of Thought.

Happiness grows at our own firesides, and is not to be picked in strangers' gardens.—Douglas Jerrold.

"Verily I say unto you, the heart of a man that loves is a paradise on earth. He has God within him, for God is love."

A friend whom you have been gaining your whole life you ought not to be displeased with in a moment. A stone is many years becoming a ruby; take care that you do not destroy it in an instant against another stone.—Saadi.

There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good, myself; but my duty to my neighbor is much more nearly expressed by saying that I have to make him happy, if I may.—Robert Louis Stevenson.

To sin by silence, when we should protest,
Makes cowards out of men.
The human race has climbed on protest;
Had no voice been raised against injustice,
ignorance and lust,
The Inquisition yet would serve the law,
And guillotines decide our least disputes.
The few who dare must speak and speak
again
To right the wrongs of many.

—Ella Wheeler Wilcox.

"What selection is that the orchestra has just finished?" "I don't know. It sounded to me like neuralgia expressed in music!"—Tit-Bits.

Do not make heaven attractive merely by deposing earth. A cheap expedient! Make earth its richest and best, and then be able to make heaven still higher.—Phillips Brooks.

Religion is either the main thing in a man's life or it is nothing. God will have only the first place in any heart.

News in the Circle

MARTIN BALL.

A great meeting has just closed at Scotland church, near Winona. The preaching was done by Rev. Fleetwood Ball, of Lexington, Tenn. Twenty-six additions to the church, twenty by baptism.

Pastor F. R. Burney writes: "We are in the midst of a great meeting at Mt. Pleasant church, Holmes county, S. W. Sproles, of Marks, doing the preaching. The greatest meeting in the history of the church. Thirteen received for baptism, two by letter and one restored."

Pastor W. S. Cooper, of Grenada, will assist Rev. F. R. Burney in a meeting at Spring Hill, Tallahassee county, this week. The church is in good condition and a great meeting is expected.

Dr. W. D. Nowlin writes that he is having baptisms every Sunday evening in connection with his work at Lakeland, Fla. This is just as we expected. Dr. Nowlin is a great preacher.

The Bereans and Philatheas of Ennis, Texas, recently had a linen shower for the benefit of the sanitarium at Dallas, Texas. A good way to care for the sick.

The contributions for all purposes as reported in the Alabama Convention recently held amounted to $99,126.00. That was good.

The Baptist Standard reports more than four hundred in the study class at the Texas encampment at Palacios. The attendance is large and the spirit is sky-high.

Rev. C. A. Redley, of Beaumont, Texas, will serve as supply for the Broughton Tabernacle, Atlanta, Ga., in the absence of the pastor, Dr. Len G. Broughton.

The East Mead church, Louisville, Ky., recently set apart to the work of the deaconship R. M. Kerr, Alvin Pollard and J. C. Thompson. Rev. W. E. Mason, of Highland Park church, preached the sermon.

Dr. F. C. McConnell, of Waco, Texas, will conduct the annual meeting in the McConnell Tabernacle at Hiawasse, Ga. This is Dr. McConnell's native place.

Rev. W. T. Curtis has moved to Carbon, Texas to enter the pastorate. He has been State Secretary of the State B. Y. P. U. of Texas for some time.

The board of trustees of Howard-Payne College, Texas, have elected Prof. Jno. S. Humphreys to the presidency in the place of Prof. R. H. Hamilton, resigned.

The Normal Course of the Sunday School Board at Nashville, has been introduced into the curriculum of Baylor University, Waco, Texas. This is a move in the right direction.

After holding a good meeting at Kennedy, Texas, the church called to the pastorate Rev. A. L. Ingram, and moves to full time work.

We extend our deepest sympathy to Dr. Geo. W. Truett, of Dallas, Texas, in the death of his aged mother at Whitewright, Texas. She had passed her 80th year. She anxiously waited for the summons.

Dr. O. L. Hailey, of Corsicana, Texas, recently aided his brother, J. H. Hailey, in a splendid meeting at Amory. Dr. Hailey is a great preacher.

Rev. E. L. Grace, the splendid son of Dr. W. C. Grace, of Gulfport, was recently married to Miss Scott, of Lynchburg, Va. He takes his bride to his happy pastorate in Richmond, Va.

Dr. H. P. Hurt, the pastor of the Bellvue church, Memphis, is serving as supply to the Temple church, Washington, D. C. for August.

Revs. W. B. Hall, of Greenville, and N. W. P. Bacon, of Sardis, are serving as supplies for the Bellvue church, Memphis, during August.

The Lowrey Memorial church, Blue Mountain, passed very complimentary resolutions concerning the departure of Dr. R. A. Kimbrough to accept the unanimous enthusiastic call to the presidency of Union University, Jackson, Tenn.

Rev. F. M. McConnell takes the place of Dr. Fred Hale as editor of the query department in the Baptist Standard. Dr. Hale made this one of the most interesting features of the great paper.

Quotations and Comments.

By J. A. Lee.

Dear Record:

I have just read an article in "The Review and Expositor" written by Rev. Rufus W. Weaver, of Nashville, Tenn., subject being: "The Emerging Issue."

To my way of thinking, this is one of the ablest written articles I ever read, and with your permission, I will give some quotations and comments. Mr. Weaver makes religion or the cross of Christ the emerging issue and in quoting Mr. Edward Caird he says: "Religion is a conscious relation with the divine being." Let me add, religion gives a person power to conform to the will of the divine, therefore, rebinding him to his Creator.

Quotation No. 1: "The most impressive phase of our modern Christian life is its kindliness and liberality. The religious spirit of our times tends to a loving tolerance, and often to a sentimental dilettantism that emasculates personal conviction. There has never existed in the history of the Christian religion such good fellowship, as we find today among those who differ widely in their religious beliefs. Christianity is following a leadership of commerce and ecclesiastical mergers at home and abroad, are eliminating denominational competition. At the recent free church council held in Hull, England, Rev. J. H. Shakespeare, secretary of the Baptist World Alliance, proposed the organization of all the non-conformist churches under the name of "The Free Church of England." Protestants every where are no longer placing the emphasis upon their differences, but upon their agreements. In such a climate there is danger that tolerance will run to seed. The sort of tolerance that is not marked by the union of personal conviction and personal love leading one to hate the error and love him who holds it, but is marked by supine indifference to the belief and destiny of those who differ with us in our conceptions of Christ, but imperil the future of our faith. In our churches there exists strikingly alike in its appearance to the liberality that is laudable, a liberality that is as deadly as it is false. There is widespread belief that Jesus was mistaken in regard to His teaching upon future punishment. "Our loving Heavenly Father will not suffer any to be lost" is an easy complacent creed of thousands who retain membership in our evangelical churches. They do nothing to seek the lost, for they expect the lost to be saved anyhow, or if they are lost, nothing very harmful will happen to them. The Gospel becomes not only old-fashioned, but out of date."

In this Mr. Weaver goes to the roots of things that are necessary. The present day idea of religious union is to destroy denominational life, and when we do, we will be at sea. Christ is responsible for denominational life, and when we destroy it we will have religious confusion infidelity, and all manner of evils instead of religious union.

Quotation No. 2: Regarding books and denominational schools, he says: "The Liberals are writing the notable books in our religious literature. The great educational institutions of Christendom have revolted against the control of orthodox Christianity. In 1850 there were in this country one hundred and twenty colleges and universities, seventy-seven of which were then under denominational control; of these nineteen have changed their charters, and are now described as non-sectarian. These nineteen institutions, recreant to their obligations and unfaithful to their founders, have gained endowment which now amounts to over $53,000,000.00. The fifty-eight institutions that have kept faith with their founders have a total endowment of barely $11,000,000.00. These nineteen colleges and universities sold their birth right, but not for a mess of pottage. There are only three educational institutions in this country under strict denominational control that have endowment amounting to as much as a million dollars—Vanderbilt Haverford, and Swathmore—one Methodist and two the Society of Friends. The total endowment of educational institutions in this country under guaranteed Christian control, is barely $30,000,000, while the endowment of non-sectarian institutions—institutions that are not required to give the Christian interpretation to life is over $220,000,000. Mr. Carnegie, through his foundations, has struck Christianity a blow, the heaviest which it has received in all modern times. Schools, born of prayer, reared by toil and sacrifices of our sainted dead, have fallen under the spell of his malign secularization. Mr. Carnegie born down by the infirmaties of age, is nearing the valley of the hsadow of death. He has set the world of wealth an illustrous example in splendid generosity; yet he must face the fact that he has closed more doors of learning in the face of Jesus Christ than any other man who ever lived.

Mr. Carnegie needs our prayers, but more, at the sunset hour and as the darkness deepens, he needs the companionship of Jesus Christ, the rightful teacher and Savior of men.

I am aware that Mr. Carnegie's friends insist that he is not opposed to religion but to sectarianism. An anarchist by the same reasoning, could hold that he was not opposed to government although he was in violent opposition to all governments that are in existence.

What Mr. Weaver has to say about Mr. Carnegie is what I have believed for some years but have never made a public statement of the fact, for I have learned that small fish must stay in shallow water or they will be devoured by larger ones.

Quotation No. 3. In regard to the attitude of the civilized world towards Christianity, he says: "When Senor Marconi announced that he had discovered a method of communication without connecting wires there were three tests that were applied to his invention of wireless telegraphy. 1. Proofs that such communication was possible. 2. That the waves of the upper atmosphere were surcharged with sufficient power to carry his message over greatly extended areas. 3. That this method of communication was of practical value. His invention successfully met these three tests. To every inventor, every institution, every organization seeking a permanent place, civilization applies the three tests of proof, power and practicality. Religion in times past has not been compelled to undergo these ordeals, but in our civilization there is no escape, for we live in the American epoch and under a constitution that declares that there shall be no connection between the social forces that make for government and the social forces that make for the different systems of religion. In the laboratory of American thought, these tests are being made. 1. There is the demand that evangelical Christianity shall prove its claims that these proofs shall contain nothing but what is intelligiable, reasonable credible. 2. Evangelical Christianity must manifest a power making for righteousness in the individual producing a higher moral character than could otherwise be attained. 3. Evangelical Christianity must show itself to be an essential factor in human progress making for wealth, culture, noble character revealing its practical value in the lives of individuals by stimulating them to the development of all their latent powers and inspiring them to exercise these powers in the interest of all and for the good of all. Civilization makes these demands, not in the interest of any religion, but in the interest of human progress. These tests make the ordeal of orthodoxy."

With the above facts I find myself to be in hearty accord. These things are now demanded, not so much from a denominational standpoint, but of the individual. 1. Is it possible? 2. Has it power? 3. Is it practical?

The civilized world is today looking at the professed Christian and asking these questions. When they have been successfully answered in the individual life then the cause of Christ will move out with a new power.

(Continued next week.)

The Woman's College Proposition.

No thoughtful observer can doubt that the time has arrived for the establishment by Mississippi Baptists of a great woman's college. We need a school for women that will give as good advantages and finished culture as Mississippi College does for men. And let me humbly observe that fifteen or twenty-five thousand dollars will not build such an institution. In my judgment it will be a thousand pities and calamitous to the enterprise to get it embarrassed by little local individual offers and propositions. We will want propositions at the right time, but let us organize and get ready to do things in a great way first. Let us have an education commission and send them into the field armed for big game and give the whole State a chance at the enterprise. If it is properly organized and presented, some community in Mississippi will give the Baptists a hundred acres of land, and a hundred thousand dollars in money, or more, to aid in founding a woman's college. Let us have the system organized, and send the commission out for the hundred acres and hundred thousand and then let them press forward immediately in a state-wide campaign to raise a half million dollars for the better equipment and endowment of Mississippi College and the Woman's College. If we are going into the Woman's College enterprise on a two-penny scale, then let us stay out. It is easier to do great things than it is to do small things, so let us do a great thing that will be worthy of our great cause and of our great denomination and of our great womanhood and specially of our great Master. Of course, when the time comes let every place be in the contest and do its best to win and locate the prize, but let us instruct an education commission to strike for a minimum of our hundred thousand dollars and let the Convention reserve the right to reject any and all bids.

Why not set apart a good hour at the coming Convention for a full discussion of the matter, then appoint a commission or a committee or whatever agency the Convention thinks best and wisest and give them a year to draft a charter, secure bids for Woman's College and formulate a large constructive plan all to be submitted the following year for final action by Convention. I plead for some method of this kind which will guarantee a great construction policy and permanency for the educational work and make the plan adopted the mature deliberation of the Convention. It's one thing to start a little school but quite another thing to keep it alive. If we don't plan wisely, broadly, permanently and safely, we shall only add one more wreck to the already great debris of Baptist educational effort. We ought to do it. We can do it, and, I believe, we will do it.

L. E. Barton.

The Young Preacher Who Gets a Theological Education.

(By Rev. E. Y. Mullins, Pres. The Southern Baptist Theological Seminary, Louisville, Ky.)

I have had twelve years of experience with young men seeking a theological education. I have been struck with the differences between men in their desires and purposes for special training for the ministry. There are certain traits, which appear, as a rule, in the man who comes to the Seminary, especially in the men who come and stay long enough to complete a course of one, two or three years. I name some of those traits:

1. The first is earnestness. The man who comes believes thoroughly in his life's work, takes it seriously, believes it calls for the best there is in him, and has a keen sense of responsibility to God. He is in earnest.

2. He is persevering. Sometimes he has to wait, but he does not lose heart on this account. There are many discouragements, many obstacles. These he patiently overcomes. Obtaining a training for the ministry is like any other great undertaking. It calls for manhood.

3. The preceding is but another form of saying that such a man has purpose, has will. No man can succeed in the ministry without staunch purpose and a definite life plan. The ministry has too many obstacles for success otherwise.

4. He has ambition. He is not content with small success. He aims high. He believes God meant for His ministers to do a great work in the world. He believes in himself in the best sense. He knows that all his power comes from God, but he also knows that with God to reinforce his efforts he is bound to succeed.

The way opens to young men of the above description. Financial help can be had. Friends will help them, circumstances will help them. God's providence will help them. Failure is impossible if the young man seriously and purposefully takes up the task of fitting himself for the ministry. I shall be glad to correspond with any who are grappling with the problem.

Pisgah.

Brother J. C. Robinson, of Luling Texas, began to preach for us at Pisgah church last Sunday at 11:00 a. m. He preached five days and nights. His sermons were all good and they were a great help to all the church. Four joined for baptism and one by letter. Brother Robinson preaches with great power. C. L. Lewis.

Clinton, Miss., Aug. 11, 1911.

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Despondency.

Despondency is a sin—a dark and bitter sin—that breaks the heart and dwarfs the soul. All lives have troubles of their own, but it is meant that burning tears should never blind the eyes that God has made to look beyond the tumult of the years—the strife that calls for courage on the battlefield of Time—that calls for all that's best within us when the burden makes us weary and the way is rough with stones and thorns for tired feet.

Beyond the fogs the sun is shining and the breeze is sweet with flower souls that melt into the air for those who never see the hidden bloom—the bloom that in God's love, by dew and raindrop kissed, from all their sad, neglected loneliness, pass on that sweet caress to you. Ah, ready tears and bitterness—why should they leave their dimness in the tender eyes—their shadows in the heart that's made for sunshine and for love—their wrinkles in the snowy purity of the immortal soul while waiting angels reach to lift us all above the ills of life—the ills that when embraced in cold reserve—in dark despondency become a bitter curse to us and loved ones, too, 'till all is but a desert waste, a long, salt emptiness of gloom.

And can we doubt our God, or shed rebellious tears when blessings that He fills our lives with every day and every night are more than we deserve. There's in His slightest gift a thing divine—in every ray of sunshine from His hand a benediction that will live in all the years to come—in all eternity, and if we feel them not and heed them not, we lose a priceless heritage. He sets His rainbow in the tears of Love and Gratitude.

Song Books.

The Baptist Record keeps constantly on hand a good supply of Lasting Hymns, Greatest Hymns, The Evangel, and many other kinds of song books. There are two reasons why we feel entitled to your patronage: 1. We sell you the books at publishers' prices. 2. You can get the books anywhere in the State the day after your order reaches us. Write us for any book you want.

Rev. J. P. Williams, of Mendenhall, is at Palestine, Texas in a meeting with the pastor.

See in another column advertisement of house for rent in Clinton by Captain W. T. Ratliff, Raymond.

Miss M. M. Lackey, of Clinton, is running an advertisement in our columns of a house and lot for sale or rent in Clinton, Miss.

The next meeting of the Baptist State Convention will be held with the First church, Gulfport, beginning on November 22, 1911, at 10:00 a. m. It was necessary to change the time from Nov. 8th to Nov. 22nd.

Home Board Evangelist, Rev. W. A. McComb will supply during the remainder of August and first Sunday in September for Immanuel Baptist church, Washington, D. C. In a former issue we printed it New York instead of Washington.

Rev. J. H. Coin, lately pastor at Greenville, is now giving himself fully to evangelistic work, and may be addressed at No. 200 Highland Ave., Atlanta, Ga. The testimonials of some of the strongest preachers in the South attest Brother Coin's efficiency as an evangelist.

The copy for Woman's Page was prepared and sent to this office by Sister Price, editor of Woman's Page, but by some means lost between our office and the printery. We regret this and will endeavor to prevent its repetition.

Baptists of the World.

The new edition of the Encyclopedia Brittannia gives very full statistical tables of the number of Baptists in the world of which a copy, slightly changed in arrangement, is here given. It will be observed that this high authority classes the Disciples of Christ as Baptists, and includes them in the totals of Baptists in the world. But for the information of our readers we have indicated the number of Baptists in the United States and, in the world, both with and without including the Disciples of Christ.

	Churches	Members
U. S., North	8,894	986,821
U. S. South	20,431	1,832,638
U. S., Negro	16,996	2,110,269
	46,321	4,929,728
14 other bodies	7 921	414,775
	54,242	5,344,503
Disciples of Christ	11,157	1,235,798
	65,399	6,580,301
Canada	985	103,062
Mex. and Cent. Am.	58	1,820
South America	63	3,641
West Indies	318	42,310
Baptists in Am.	66,823	6,731,134
South Africa	52	4 865
Australasia	270	23,253
Ceylon	25	1,044
Congo	21	4,673
West Africa	10	629
Philippines	4	425
Palestine	1	106
India	1,215	121,716
China	137	12,160
Japan	40	2,326
Great Br. and Ire.	2,934	426,563
Sweden	567	43,305
Germany	180	32,462
Russia and Poland	131	24,136
Italy	53	1,375
Finland	43	2,301
Austria-Hungary	37	9,783
Norway	39	2,849
Denmark	29	3,954
France	28	2,278
Switzerland	8	796
Spain	7	245
Roumania and Bul.	5	374
Netherlands	22	1,413
Totals	72,681	7,454,165
Less Dis. of Christ	61,524	6,218,367

—The Watchman.

As They Carry Them By to the Prison Yard.

Outside my window they carry them by,
And always they bring from my heart a sigh;
When I look on their faces by sin made hard,
As they carry them by to the prison yard.

Some are all sullen and sodden with hate,
And some are defiant and question their fate;
But I grieve at the faces by sin made hard,
As they hurry them by to the prison yard.

And some are so young, I look for the tears,
That come to the erring of tender years.
But sin dries tears and it makes them hard,
These boys on their way to the prison yard.

And some are so old, they are wrinkled and gray,
And they shuffle and stumble along the way;
But they all look old and they all look hard
As they carry them by to the prison yard.

O, sister and sweetheart, and fair young bride!
O, mother and daughter, and wife outside!
Your tears on my heart are falling hard,
And I go with you, too, to that prison yard!

Frank N. Selser.

Jackson, June 30, 1911.

ASSOCIATION MEETINGS.

August.

West Judson—Mt. Gillead, four miles north of Blue Springs, Frisco Railway, Tuesday, 29.

September.

Chickashay—Enterprise, M. & O. and N. O. & N. E. Ry., Friday, 1.

Sunflower—Marks, Y. & M. V. Ry., Tuesday, 5.

Pearl River—Magee's Creek, two miles west of Darbun, in Pike County, Tuesday, 5.

Oxford—Batesville, I. C. Ry., Tuesday, 5.

Copiah—Strong Hope, Wednesday, 6.

Lauderdale—Arkadelphia, 14 miles north of Meridian, Wednesday, 6.

Strong River—Braxton, G. & S. I. Ry., Wednesday, 6.

Columbus—Brooksville, M. & O. Ry., Friday, 8.

Judson—Mantachie, Tuesday, 12.

Chickasaw—Fredonia, near Ingomar, N. O. &., M. & C. Ry., Tuesday, 12.

Tishomingo—Harmony, Alcorn County, Wednesday, 13.

Bay Springs—Clear Creek, Jasper County, Thursday, 14.

Mt. Pisgah—Hickory, A. & V. Ry., Saturday, 16.

Tallahala—Sharon, four miles west of Sandersville, Saturday, 16.

Zion—Sabougla, 10 miles southwest of Calhoun City, Wednesday, 20.

Union—White Oak, Wednesday, 20.

Tippah—Macedonia, two miles of Blue Mountain, N. O., M. & C. Ry., Wednesday, 20.

Coldwater—Hernando, I. C. Ry., Wednesday, 20.

Calhoun—Derma, M. & O. Ry., Wednesday, 20.

Rankin County—Steen's Creek, G. & S. I. Ry., Tuesday, 26.

Bogue Chitto—Shady Grove, one mile of Shack's Crossing, on Butterfield Ry., Wednesday, 27.

Lawrence County—Hepsibah, three miles east of Arm, G. & S. I. Ry., Thursday, 28.

Carey—Gloster, Y. & M. V. Ry., Friday, 29.

Oktibbeha—Pine Grove, Lauderdale County, Saturday, 30.

Liberty—Pleasant Hill, five miles west of Quitman, M. & O. Ry., Saturday, 30.

Chesty—Double Springs, five miles south of Maben, Southern and N. O., M. & C. Ry., Saturday, 30.

October.

New Liberty—Pine Grove, Simpson County, ——.

Leaf River—Richton.

Central—Jackson, Wednesday, 4.

Yazoo—Goodman, I. C. Ry., Wednesday, 4.

Pearl Leaf—Oral, G. & S. I. Ry., Wednesday, 4.

Gulf Coast—Pascagoula, L. & N. Ry., Wednesday, 4.

Mississippi—Mt. Olive, 15 miles northeast of Liberty, Thursday, 5.

Louisville—Chestnut Grove, five miles east of Ackerman, Saturday, 7.

Pine Valley—Myers' Chapel, Winston County, 15 miles west of Stallo, Saturday, 7.

Deer Creek—Greenville, Southern and Y. & M. V. Rys., Monday, 8 p. m., 9.

Aberdeen—M. & O. Ry., Tuesday, 10.

Yallobusha—New Hope, 10 miles east of Coffeeville, I. C. Ry., Wednesday, 11.

Choctaw—Binnsville, Kemper County, Friday, 13.

Kosciusko—Pine Bluff, six miles east of Vaiden, Friday, 13.

Hopewell—Morton, A. & V. Ry., Friday night, 13.

Lincoln County—Friendship, M. C. Ry., Friday, 13.

Monroe County—Aberdeen, M. & O. and Frisco Rys., Wednesday, 18.

Harmony—Mt Zion, 15 miles west of Union, Friday, 20.

Lebanon—Sumrall, M. C. Ry., Wednesday, 25.

Hobolo Chitto—Thursday, 26.

Magee's Creek—

Red Creek—

Tombigbee—Thursday, 19.

Trinity—Friday, 27.

We will thank the brethren to give us information so we can fill in above blanks, and to make any correction in above matter.

Whitewright, Texas.

A word in regard to my work here may be of some interest to the readers of the Baptist Record. Whitewright is situated in the black belt of Texas, and is a beautiful little town of a little more than 2,000 population, the Baptist church is the strongest church in the town. This is the church that ordained Dr. Geo. Truett, pastor of the First church, Dallas. He has a host of relatives who hold membership with us now, among them are three brothers, one of whom is a minister, Rev. Jim Truett. His aged father is one of our most faithful members, and our church now mourns the loss of his mother who was buried last Thursday (Aug. 3). It had been my privilege to know Sister Truett only a few brief weeks, but such loyalty to her church and devotion to her Master's cause I have never seen surpassed. Her life has been a benediction to many struggling hearts, and an inspiration to many aspiring lives. Her life was beautiful and noble, rich in deeds of kindness and powerful in acts of love. It has been said that every sage, seer and statesman had a great father or mother." Augustine tells us that the tide that flowed down from his mother's life swept his soul forward in his great career. And our own great Lincoln said "all I am or hope to be I owe to my mother," and behind the success of the children of this sainted mother has been a life of prayer, devotion to duty consecration and zeal in the Lord's work. The pastor was assisted in the funeral services by Dr. J. B. Gambrell.

We are to begin a revival meeting some time in the near future to be conducted by Dr. Geo. Truett, and I ask all of my Mississippi friends to pray for us that this may be a meeting of great power.

There are now about thirty brick business houses under construction. We had a fire a few weeks ago that burned out a part of the business section, but in sixty days the buildings will be replaced by much better ones. I regretted very much to leave the good old state of Mississippi, but the hand of the Lord seemed to be leading me elsewhere and I dare not rebel against what I believed to be His leadings.

This is a field of great possibilities and I ask for your prayers that I may be used for the Master's glory, and the building up of His kingdom.

We have very few negroes, local option, and a good moral, refined, and cultured town. This is a town of colleges and churches. We have one of the best city schools in this section of the State with Prof. George Austin, a Mississippi boy, at the head of it. And Grayson College is also located here which has been a great factor in shaping the lives of many of the young people in this section of the State.

With very best wishes and a heart full of love for all my brother pastors in Mississippi, I am yours in hope through the Gospel.

W. J. Epting.

Magnolia.

We have just closed the best meeting Magnolia has ever had, so the good people tell us. God has done wonderful things for us.

Dr. H. A. Hunt and wife, Home Board evangelists, led us in the good work for two weeks, Dr. Hunt doing the preaching and Sister Hunt conducting the singing and personal work. The entire community was benefitted as the influence of the meeting extended far beyond the limits of our town.

As visible results, we added seventy-four members to our church, forty-six by experience and baptism, two restored to fellowship, and twenty-six by letter. We know there are others that will join soon.

Dr. and Mrs. Hunt endeared themselves to everybody who knew them.

I have never had to my help in meetings any one more pleasant to work with, thoroughly consecrated and positively master of the situation on all occasions, than he. Dr. Hunt is a soul-winner that knows his business and Sister Hunt's singing and personal work is a great help to him.

The meeting was good from first to last. We received four the second day of the meeting and four the last service. On Sunday nights we were forced to have services in two churches as we could not seat the people in any church in town.

Fraternally,

R. L. Bunyard.

Magnolia, Miss., Aug. 8, 1911.

Woodland.

I was with Brother E. E. Thornton last week in a meeting at Woodland. Politics, rain and the sin of indifference made it a hard pull, but we had a good meeting with nine accessions. Bro. Thornton is a hard working pastor and a good man to hold a meeting with. I am with Brother Moody in a fine meeting.

G. W. Riley.

Houston, Miss.

Sunday School Lesson

To Be Studied With Open Bible

THE STORY OF TWO KINGDOMS.

Miss M. M. Lackey.

Lesson 8. August 20.

Jer. 37:4-21.

Jeremiah Cast into Prison.

Golden Text: "Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake."—Matt. 5:11.

The setting of this lesson is supposed to be about seventeen years after the burning of the book. Jehoiakim remained loyal to the king of Babylon for three years and then revolted. He died before seeing the folly of his course and his son Jehoiakim, only eighteen years old, took the throne. His reign lasted only three months when he and the best of his people were carried into captivity at Babylon. (See 2nd Kings, 24:14). The king of Babylon made Mataniah, Jehoiakim's brother king; and changed his name to Zedekiah. After eight years he, too, rebelled and soon Judah was once more overrun and Jerusalem besieged by the Babylonian forces. Jeremiah's resolute stand for truth and righteousness only made him more unpopular and several times nearly cost him his life. Be sure to read chapters 37 and 38 to get the lesson setting. Then read Lam. 2:19-22 and 4:10 to get some idea of the suffering during the siege.

Who was king of Judah at this time? (Verse 1).

What foreign army was beseiging the city?

Who had placed Zedekiah on the throne of Judah?

How had his name been changed?

What was his character? (2nd Kings, 24:19; Jer. 38:5).

Why did he revolt against the king of Babylon? (He foolishly expected help from Egypt).

Was his confidence in Egypt justified? (No; Egypt had failed Judah many times).

What liberty did Jeremiah still enjoy? (Verse 4).

What caused the Babylonians to raise the seige of Jerusalem? (Verse 5. They went to meet the Egyptians).

What message did Jeremiah repeatedly give the people?

When before this had he given the same message? (Jer. 36:29-31).

Why was it not a popular message?

Why did Jeremiah continue to prophesy? (20:9).

What has he suffered because of the stand he took? (See 11:21; 20:1, 2, 7; 26:8-9).

Did he like to be unpopular? (9:2; 15:10; 20:14).

What message would have given him the greatest favor? (28:1-4-10-11).

What charge was made against Jeremiah?

How was the change both true and false?

What shows that he really sought the good of his people?

What was Jeremiah's purpose in attempting to leave the city?

Who arrested him?

Before whom was he taken?

What cruel treatment did he receive?

How was he imprisoned? (How fearful those underground prisons were can be understood better by reading the next chapter).

What took place during the time of his imprisonment?

Who finally brought him out of the dungeon?

What was Jeremiah's message to him?

What did he urge the king to do?

What false prophecy did he remind him of?

What did he entreat the king to do for him?

How was his request partly granted?

SEEK FURTHER ANSWERS.

What lesson in true patriotism do you find in these verses?

How does the world receive the attempts today to make it better?

How do you meet attempts to make you better?

Is it possible to see a bright side in everything?

Does it ever pay to make compromises?

Are great reforms started and carried through by the majority or by a faithful minority?

In whom did Jesus put His confidence, the rulers, or the common people? Why?

What should be the purpose of every citizen in serving his country?

What should be the character and equipment of every citizen who would serve his country?

How does Zedekiah illustrate the position of many who hear the gospel in our times?

"Why does God have a jail for some of His best servants?"

Do you ever judge people merely by appearances?

Have you ever thought evil where none was intended?

Have you ever been persecuted falsely?

How did you receive it?

Are Jeremiahs needed in this day?

Give the Golden Text and tell to whom it applies in this lesson.

Our China Letter.

Perhaps, there never was a more critical period in the history of China than now. Many things are in a state of transition. The systems of government, education, transportation, modes of thought and activity are all undergoing an almost kaleidoscopic change. This is being effected so rapidly that it is enough to make one pause and consider if these reforms cannot come too quickly, for it takes a large mass like China a considerable time to acquire the momentum of modern progressive ideas, and if these ideas come too suddenly and are not assimilated, a great upheaval or revolution is not unlikely. This is exactly what took place in China in 1898 when many reforms were promulgated by the Emporor only to be annulled by a court clique led by the Empress Dowager. This reactionary movement culminated in the Boxer Rebellion of 1900.

There may be those who think that such an outbreak cannot be repeated. I, myself, think that the next trouble in China, if it comes, will not be anti-foreign in its aim at the outset; it will be anti-dynastical against the Tartar or Manchus who now have control here. But this must be borne in mind that whenever an outbreak occurs, if it does occur the disorderly and depraved elements are disposed to vent feelings of prejudice and superstition against the missionaries and other foreigners. This might happen in a few cases. In my judgment there will never again be such a general movement against foreigners as in the case of the Boxer War.

But what are the grounds for all this talk of dissention and war? Is not all this the nightmare of an alarmist? Let us see. We may as well readily admit that there are many chances that no trouble will come at all. Be that as it may, the present situation is full of powder. In Canton, about two months ago, some two hundred revolutionaries went to almost certain death in order to begin an uprising against the Manchu dynasty. They failed, owing to the fidelity of the soldiers. But who can say when such men as these who are highly intelligent and fanatically patriotic will win over the foreign drilled troops. Signs are not lacking which point to the fact that if China were to lose any part of her present possessions at the present juncture, that almost certainly there would be a tremendous effort made to put the Manchus off the throne of China.

Ten years ago China was a race—today it is a nation. In two hundred years China as a nation has engaged in no war. Of course, there have been wars, but they have not been entered into by the Empire as a whole. The war with Japan in 1895 was fought by only a few of the eighteen provinces of China proper. It affected the others scarcely at all. All this is now changed. Newspapers, telegraph and railroads have bound China into one as never before in all its history. The Chinese have become patriotic. But haven't they always been so; haven't they always been the most self-sufficient of all peoples? Hitherto, patriotism has not been the outstanding characteristic of the Chinaman. The province was the unit, not the Empire. The Chinese regard a stranger from another province who speaks a different dialect, almost as we do a rank outsider. Dr. A. J. Brown has well pointed out that while in Japan the government is all in all; in China the contrary doctrine is held and practiced that the indivual is to look out for himself and let the government look out for itself. Once when the British fleet was going to attack Nanking, the men in the city on the opposite shore entertained the officers of the fleet royally. A Chinese regiment fought against the Boxers in 1900. Needless to say, you couldn't hire many Japanese to fight against their own land. But all this is changing and we are beholding the rise of the patriotic spirit here though after it has many singular concomitant manifestations.

Perhaps you have been reading of the vast amount of money borrowed by China to take over the railroads now in operation and to build more. Truly this is a new day in China. The new system of schools modeled after our own are in full operation.

Many think of China as a place so full of people that there is scarce elbow room. This is true of most of the eighteen provinces of China proper. Here in Honan there are 520 people to the square mile and in Shantung there are 683 to the square mile. Still there are provinces in China which can support a much larger population and some of the outlying dependencies like Mongolia, for instance, could take care of a population many fold greater than its present number of inhabitants. Besides, these sparsely settled districts are the richest of all in mineral resources. There is much room for development here, old as the nation is.

I was talking only a few days ago with another missionary about the effect of the improvements. Dr. C. S. Gardner's Convention sermon hit at the root of some of the evils of our civilization as seen by the Oriental. The vices as well as the virtues of modern nations come with the railroads and other improvements. But on the whole it is more than likely that New China will look more and more to Christianity for a time, at least. But we must seize the opportunity of taking hold of this vast Empire for Christ. Some years ago Christianity had such an opportunity in Japan as it now has in China but our people knew not their opportunity and consequently work in Japan is now exceedingly difficult and the country is getting morally worse every year, whatever you may say of its military qualities. May we pray, may we give, may we labor for the coming of the King in China.

Hendon M. Harris.

Chengchow, Hanon, interior China.

A Drastic Plea for Missions.

It may be that some of the Mississippi College boys of twelve or fourteen years ago, and also a few of the girls of Hillman College, of the same time, may have some faint recollection of one Jack Hackett who infested Clinton and the College about that time, and who was said to be one of the conservative eraties. Well, they may be interested to know that he is still somewhere, if not among the people who are said to be of the "who's who" variety that we read about. Well, besides that of holding down a good and profitable job with Uncle Sam, that of Chief Clerk in the Ajt. General's office in the P. I. Government in the far east, he is editor and publisher of the Mindanao Herald, a weekly newspaper issued in Zamboanga, the capital city of the Island of Mindanao, the next largest of the islands of the Archipelago.

He has been there seen much of and therefore knows.

This plea for missions will show where the dear old boy's heart is, and that he has not lost his interest in the welfare of humanity. It is from the leading editorial of his paper of a very recent date.

Jack, you know, run the Baptist Record office for several years as foreman and office editor, and while he may not have inherited much from his dad, he is not without the writing or editorial instinct. But here is his plea for missions:

INDIA.

The Peninsula of India has 290,000,000 human beings. Bubonic plague often slays 20,000 per week. 200,000 is the annual tribute of lives claimed by cholera.

One notable famine accounted for 5,250,000 dead people; yet the whole of British India has a population of 279 to the square mile. Vultures perch on high gates and ruined turrets and cast covetous eyes upon the moving masses of humanity; the grayheaded Indian crow is everywhere alert, thieving and impudent. Monkeys swarm the housetops and trees and their impertinent grimaces and jovial chatter are in marked contrast to the general sadness of the panorama of landscape and life. An impression of melancholy and poverty overwhelms the traveler. The common people are the saddest picture of all, being weary, lean scantily clothed, and "toiling for leave to live."

The bonds of caste doom the progeny of the burden bearers to lives of bearing burdens. They are intensely religious but it is a religion of gloom. They are doing pennace for sins committed in a previous state of existence. Misfortunes are punishments and their priests warn them of worse troubles to come which may be averted only by substantial offerings.

Their fatalistic code is "what will be will be" but the pangs of hunger inspire a hope for one more meal and that after death their bodies may be cremated and their ashes received by the sacred Ganges.—The Mindanao Herald.

Could anything be more pathetic! And shall it not move the hearts of God's people to make all possible effort to reach such people with the Gospel?

Editor Baptist Record:

Dear Brother:—

I wish to write a few lines concerning our Baptist affairs at Magnolia, Miss.

Rev. R. L. Bunyard is the popular and efficient pastor. He has been on the field about one and one-half years and has enjoyed signal blessings from God in his labors of love. He is magnificently reinforced in his work by his gentle, wise and tactful wife. She is a most splendidly consecrated Christian woman. She does much in organizing the young people of the church, and I believe of the State also in Christian labor and love, and is peculiarly fitted for this blessed work.

The church at Magnolia is strong in numbers and in quality and becoming each day more aggressive in spiritual things.

Among the membership are gifted lawyers, physicians and business men, giving much prestige and usefulness to the church. The Sunday School has Judge Price, the splendid Christian lawyer as superintendent. There are about thirty strong farmers and their families in the church and constitute a spiritual force that will mightily tell for the kingdom of God.

I predict that Brother Bunyard and his church will do things of great consequence for the salvation of the community and of the world.

Mrs. Hunt and I had the great pleasure of being with this good church in a two-weeks' meeting recently. We were royally entertained in the good home of lawyer Mitchell and wife.

May Heaven's blessings be upon all the good friends we met during our visit among them.

And, most of all, may every member of the church be a real soul-winner.

H. A. Hunt.

Home Board Evangelist.

The West Meeting.

We began our meeting at West on Monday following the 4th Sunday in July. We continued five days having three preachers. The pastor preached one and one-half sermons and Brother T. L. Holcomb the same amount. You wonder how this happened! Well, Brother Holcomb reached us Monday night, having had a chill Sunday night. He preached Monday night and started his sermon Tuesday morning and took another chill. I took his text and finished his sermon. He had to leave. We drove to Lexington and laid hold on Brother T. W. Green and preached him for three and one-half days. Both of these brethren did fine preaching and the people were much pleased with them.

We received three for baptism. They were excellent people. Our church there is very much encouraged.

For two years prior to the present pastor's term, the church was without a pastor. We have received eight by letter and three by baptism during the past eight months. The ladies have bought and nearly paid for a nice piano for the church. We have come up well on all objects that have been presented.

M. J. Derrick.

A Request.

We fail each year to get many churches to report their Sunday Schools in the letters to the Associations and some Associations make no report of Sunday Schools in the minutes. Now, we do not want to miss a single school this year, and hence the following request:

Pastors, and superintendents will please see that a report of your schools are made and then see that the clerk of your Association makes notation of same in the minutes. Will you do this?

J. E. Byrd.

The Light of the Cross Our Hope.

A church membership, able to say, with Paul, "For me to live is Christ," is indeed the light of the world. All men know that their lives are wrong. They know right from wrong. There is enough of the true light in the world to show us all, saint and sinner, this much. But all men do not know that they are lost. They do not realize that their wrongs mean their condemnation. They can't grasp the force of the truth that "the soul that sinneth, it shall die," or that sin brings death. They sin without realizing that "the wages of sin is death." You may stand and preach these awful truths to a sinner until dooms day and you can't make him feel nor realize the truth. Men can only see and know that they are lost under the light of the cross. Then it is not only our duty as Christians to bear the cross, but to be crucified on it. When we are indeed crucified with Christ, we can say, "For me to live is Christ." Our lives will indeed be the Christ life in us. The old man is then dead. We have been taken out of the world and are not of the world. True, we have been sent back to the world, but not to be of the world, but to be witnesses to the world. We are sent to reflect the light of the cross that the lost may see and know that they are lost. When our church membership comes to stand for these gospel truths, we will find politics, business and society lifted upon a higher plane. The political ideals of the nation rise and fall with the standard of requirement of church membership. The standard of requirement of members in your church is no higher than that of the most inconsistent members in your church. If one member is allowed to get drunk and go unrebuked, of course, every member would be allowed to do the same thing, if they wanted to do so. Your earnest and plain preaching as to what church membership should mean, counts for but little, if you do not require your church to practice what you preach. If we are the light of the world, if we are to furnish the standard of truth and faithfulness, if we are to be the light houses, giving out pure, bright undimmed and steady rays such as will show plainly where men may safely steer their ships without endangering their souls, and we fail to let our lights so shine, need we be surprised if crookedness and corruption and dangerous rocks fill our lakes and seas of politics and commerce? A large per cent of the crookedness and corruption we find today in politics is there because of the dimness of the light of the cross of Jesus Christ as it shines in the lives of his professed followers. I could give the name of a prominent member of the church who became a candidate for an important office. He claimed the votes of the Christian people because of his church relations and he got them. I know he owned five houses in which low dives or saloons and crap games were run, and over which immoral women were allowed to live. A brewery agent ran against him and beat him and no doubt the best man of the two was elected. This church member was a rich man. I know of one lot of 200 men where he paid them $2 each for their votes. His money was spent hand over fist in all the saloons of the city. But the man himself doesn't drink—he is a very devout (?) church member. He makes temperance speeches. You say this is just one case. That is true. It is just one but there are many more. I could name many of them and there are more I don't know that others do know. There are enough of such people in our churches to dim the light of the cross as it is borne by the members of our churches today. The hope of this country is thetrue, undimmed light of the cross. A church membership that is dead to the world, a church membership who can say and say truthfully, "For me to live is Christ." Under the light of the cross sin and corruption can't prosper. Then, to preachers and church members of this great nation, let me beg, move the shade and wipe away the smoke, and let the full, clear, effulgent rays of the cross shine out from your lives and make truth and righteousness so clear and plain that none can fail to see and know that Jesus does save. Filth and corruption in politics will largely disappear under the light of the cross.

Guided by the clear, undimmed light of the cross, we could not vote for either one of the candidates described above. When the light of the cross shines as God intends it shall, and we believe it will in this country, it will be impossible for such men to be nominated for office. The whole responsibility is upon our churches. Are we going to meet it? The answer of this question is largely with our pastors and their official boards.

(To be continued.)

Wm. E. Rutledge.

A Little More and a Little Less.

By Stephen A. Northrop.

A little more deed and a little less creed,
A little more giving and a little less greed;
A little more bearing other people's load,
A little more Godspeeds on the dusty road;
A little more rose and a little less thorn,
To sweeten the air for the sick and forlorn;
A little more song and a little less glum,
And coins of gold for the uplift of the slum;
A little less kicking the man that is down,
A little more smile and a little less frown;
A little more Golden Rule in marts of trade,
A little more sunshine and a little less shade;
A little more respect for fathers and mothers,
A little less stepping on the toes of others;
A little less knocking and a little more cheer
For the struggling hero that's left in the rear;
A little more of love and a little less hate,
A little more of neighborly chat at the gate;
A little more of the helping hand by you and me,
A little less of this graveyard sentimentality;
A little more of flowers in the pathway of life,
A little less on coffins at the end of the strife.

—From Pearson's Magazine.

Canton, China, July 12, 1911.

Dear Record:

I wish to thank you for the good report of the Convention held at Jacksonville. I am proud of our Mississippi Baptists doing so well for missions last year. But let each one of us have a talk with himself or herself and with the Master. You did well last year. Did you do as well as you might have done? Could you not as individuals given what you did give earlier in the year? Better still, could you not give every month? And save interest on say, $30,000 that came in the last month, which was about $1,500—enough to support two missionaries and more. Ask yourself and the Savior about these things.

Last week we held our mission meeting. We made our estimate for 1912 at this meeting. There was in our hearts a depressed spirit and at every item it was said let us ask for as little as possible. Many cherished hopes and plans for new work had to be dropped. Our hopes for new missionaries have to be deferred. The debt on the Board has cast a gloom over us that is hard to describe, and hinders in our work.

Our work is full of encouragement—many baptisms. Our workers are taking up the burdens as fast as they can, giving more and doing more work for the spread of the Gospel than ever before, building more chapels, helping in our educational work more than ever before. Let us, one and all, work and pray, or pray and work, and give so the debt will be paid and our Board be out of debt next year when you meet in Oklahoma City.

With love, I am, your co-worker in the Master's service.

E. Z. Simmons.

Revival at Ora.

Ora abides under a tidal wave of revival influence. One of the most remarkable revival meetings, perhaps, in the history of the Baptists at Ora, Miss., closed on Wednesday night, Aug. 2, 1911. In some respects it was a great meeting. For eight or ten days the pastor, Rev. Zeno Wall, preached twice a day to attentive and appreciative congregations. His sermons were of the quality of clearness and strength attended by the presence and power of the Holy Suirit. Christians of other denominations were deeply interested, and wrought in the meeting. The meeting resulted in forty accessions to the church, including those received by letter and baptism. Personal differences were adjusted, Christians had their strength renewed, the church was elevated to loftier plains of experience and activity, and better conditions prevail throughout the town.

The new and beautiful church building just completed stands as a monument to the zeal and devotion of its membership.

An Outsider.

It is written, not "blessed is he that feedeth," but "he that considereth the poor." A little thought and a little kindness are often worth more than a great deal of money.—Ruskin.

Chickasahay Baptist Association.

To pastors and members of churches composing the Chickasahay Baptist Association:

The next session of the Chickasahay Association will convene with the Enterprise Baptist church on Friday, Sept. 1st, 1911. Churches should endeavor to select delegates that will be there at the opening and remain until the close of the session. If you have not taken a collection for the several objects fostered by the denomination, will you not do so before the Association meets? How many Sunday Schools will report they are giving one Sabbath's collection in each month or better still, giving $5.00 a month, which takes care of one orphan. I see that the receipts have fallen off so much this spring that Brother Carter has had to borrow $1,000 from a bank. If all the Sunday Schools would give the first Sabbath's collection in each month to this object that would bring in money every month and it would not be necessary to borrow money to tide over the summer months.

State Missions is in need of money and do not fail to send in a nice sum during this month.

It is desired that the Woman's Missionary Societies will send delegates so that they can have a series of meetings while the Association is in session.

The good people of Enterprise are anxious that you send a full delegation and from past experience we know that we will be given a royal welcome and entertainment.

W. H. Patton, Moderator.

Shubuta, Miss., August 10, 1911.

Union Church, Clarke County.

One of the greatest revivals that has been held at this place in recent years has just been closed.

Rev. M. O. Patterson, of Ellisville, did the preaching. He preached with earnestness and great power. The Lord was with us from the first service. The visible results were thirteen received for baptism, several church letters of long duration dug up and brought in, and the church greatly revived. The church seemed to have rededicated herself to the Lord in reality and it is hoped that this is only the beginning of a great reformation with the church. Brother Patterson is indeed a great preacher because of the power he has with God. One sad feature in connection with the meeting was the resignation of our much beloved pastor, Rev. R. J. O'Bryant, taking effect at the close of the meeting. It was with much regret that we gave him up. During his two years' work in our midst he has greatly endeared himself to this people and we know not where we can find a man to take his place. The field consists of Quitman half time, Union and Mount Rose one-fourth time each. We earnestly pray God that he will send us a man that will be able to take up the work and carry it on. The possibilities of the field are great. Brother O'Bryant feels impressed to take up a work in Chattanooga, Tenn., and will remove to that place about September 1st.

W. L. Brunson, Jr.

Mormanism.

Some years ago a couple of Mormans came to Meridian and wanted to preach; but they were advised in a friendly way to desist, lest they might not be well received. They went southward; visiting families and distributing their literature.

They are shrewd talkers and remarkably good colporters. Much of their doctrine is perverted Judaism, based on passages from the Old Testament, and largely from the teachings of Joe Smith—the founder of their church. They are strict immersionists, it seems; going so far as to insist that it is essential to salvation.

Several of their missionaries have been in Meridian recently with books and tracts for sale or gift. Confine them to the New Testament and they are evidently at disadvantage; but do not give up to discouragement. They appear to have full confidence in their work, and have made some converts in the lower counties of our State.

In church government they are despotic, and obey orders clearly, in faithfulness, even against the government, it is believed. But the chief objection urged against them is their advocacy and practice of poligamy. Of course, their adoption of a book as authority, claimed as a dispensation and called the Book of Mormon, is to us a rank heresy.

We Baptists are not perfect, nor as strict as we should be against heresies, having departed from discipline in a measure, and borrowed some questionable observances from other sects. Encroachments have been made by the world with what they call "no harm" amusements and entertainments, to the neglect of golden opportunities of doing good, and often bringing reproach upon their profession and the cause of Christ.

The Mormons have arguments for their support; we have none for our defense, but rather beg the question. For example, where is the warrant for the term communion, so frequently used against us? Why build temples, instead of obeying the command to "go, teach," and insist upon eloquent sermons rather than upon "doing the Word?" From whence comes "Easter" and we may say "Christmas?" We forget to study the word, and may fail even to read it; much less, like the Bereans, who searched the Scriptures daily to see whether Paul preached the truth.

L. A. D.

New Hebron.

Have just closed an eight days' meeting at New Hebron, which began August 4th. Brother J. W. Lee, of Batesville, did the preaching. The congregations were large. The attention was all that could be desired. The preaching was of the Pauline type. Christians were edified and built up in the faith and sinners were saved. To God be all the glory. Brother Lee owes it to the cause of truth to put in pamphlet form his sermon on "Christ, the One Mediator between God and Man."

J. E. Thigpen.

By Martyr Blessed.

By Aaron G. Davis.

There is a cross by Martyr blessed;
In agony He died;
In shame and sorrow, rent and torn
A God was crucified.

In meek humility He found
The very depths of all
There is of woe, and from the land
He took the cup of gall.

While waiting worlds were lost in night,
And Hell stood to destroy,
The angels brought to wretched man
The tidings of great joy.

There was a man, born of the poor,
With triumph from on high,
A man who conquered as He died,
As but a God can die!

Oh, Lamb of Sacrifice, Thy blood,
In ransom for the lost,
Shall never fail till man is free
From all the sins it cost.

Oh, Conqueror, what more can we
Of glory dream but Thee—
When prostrate angels fail, with harps
That thrill Eternity!

We can but follow. All we know
He reached the heights, the depths;
He leads; beyond the night is Day,
Eternal in His steps.

Concord Meeting.

This Concord church is in Rankin county. Our meeting was on the first Sunday in August and lasted seven days. The preaching was done by W. A. Sullivan. The church was greatly revived and there were twenty accessions, seventeen for baptism, and three by letter.

I have baptized seventy-five converts in the last three weeks. Bless the Lord!

D. W. Moulder.

Poplar Springs.

We have just closed the meeting at Poplar Springs, Copiah county. Spiritual interest very high. Forty additions, twenty-six by experience. Pastor doing the preaching. Called same pastor for 1912. Raised the salary to $175 and railroad expense paid.

A. D. Muse, Pastor.

What wonderful blessings these friendships are—when once we pause to consider that they go on into eternity. What a blessed thought that, although we may drift apart, called from one field to another, the friendships formed as we journey on grow and add beauty and fragrance in the great beyond. I wish you all the joy and gladness that this greatest of glad times can bestow, and may your heart be filled with that pure devoted love, which teaches us to rejoice at your prosperity, grieve at your adversity, add to your joys and diminish your sorrows by sharing in both. That's not only true Christianity, but the highest type of Christianity. He who loves his fellow man has in his soul the true Christlike spirit, which brightens life, lightens burdens, and lays up treasures in heaven.—S. I. Long.

DEATHS

Lily Childress.

Whereas, God has taken from us our tenderly beloved president, Mrs. Lily Childress, and

Whereas, the life of this modest, gentle saint was a blessing to all with whom she came in contact; and whereas, we feel keenly the loss of our leader;

Therefore, be it resolved, that we humbly accept our loss as God's will; that we praise his tender mercy in "giving his beloved sleep" and release from suffering, and that we strive to follow her Christ-like example, and that copies of these resolutions be sent to the family and the Record.

Mrs. C. S. Morris,
Mrs. J. Finch,
Miss Hattie Dickins.

Jesse Lawrence.

Brother Jesse Lawrence was born July 28, 18[illegible] and died at his home near Pisgah, Miss., May 28, 1911.

He was married to Miss Edna C. Barnes July 15, 1868. To them were born six sons, three of whom are dead, and four daughters, who all yet live.

In [illegible]76 he was baptized into the fellowship of old Liberty church, in Rankin county, by Rev. Jesse Woo[illegible].

He has been a helpful member of Pisgah church in Rankin county for more than twenty years. Twice I have been his pastor and I knew he was a good man. As a citizen and neighbor, he was as good as the best. In 1861 when the call came for men, Jesse Lawrence responded by putting four years of his noble young manhood into the great Civil War. His neighbors had in him one of the best neighbors they ever had in any one.

No sons or daughters ever had a more loving or better father to them than Brother Lawrence had. As a husband, he was faithful and noble in his ceaseless manly love.

We had no better member in old Pisgah church. It is our loss and his gain.

His pastor,
C. L. Lewis.

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Resolutions.

Whereas, our beloved pastor, Rev. R. A. Kimbrough, has been unanimously called to the presidency of Union University, Jackson, Tenn., without solicitation and

Whereas, the conditions there seem to make it his duty to accept that position; therefore,

Be it resolved, by the Lowrey Memorial Baptist church, of Blue Mountain, Miss.,

1. That while his present relations with this church, the present satisfactory conditions of his work and the cordial relations between him and our people, had made us hope that these relations would continue for many years to come, we, regretting the conditions elsewhere that call him away feel that his accepting the other work is in the line of duty, and we, therefore, approve it.

2. That we bid him Godspeed and commend him most heartily as a Godly minister of the Gospel, an excellent pastor, a wise counsellor, and an experienced and successful director of all the branches of church work.

3. We commend him, his cultured and consecrated wife and their most excellent family to the good people with whom their lots shall now be cast, as worthy of their confidence and esteem, and bespeak for them in their enlarged field of usefulness the joys that come to those who have a consciousness of duty well done.

4. That a copy of these resolutions be spread upon our minutes, a copy given to Brother Kimbrough and his family, and copies furnished the Baptist papers of Mississippi and Tennessee with requests for publication.

Unanimously adopted by Lowrey Memorial Baptist church, and the entiree ongregation present, on Sunday, July 30, 1911.

W. E. Berry,
Moderator pro tem.
C. F. Palmer, Clerk.

A Very Generous Spectacle Offer.
One of the most remarkable offers made by a large company is the one now being announced by the Dr. Haux Spectacle Company, of St. Louis, Mo., who are offering to send a brand new pair of the Dr. Haux famous Perfect Vision Spectacles to all our readers who really need spectacles, absolutely free of charge. There is absolutely no reason why you should not get a good pair of spectacles free if you need them, and we, therefore, advise you to write to the Company at once for full particulars.

A small boy was at a table where his mother was not near to take care of him, and a lady next to him volunteered her services.

"Let me cut your steak for you," she said, "if I can cut it the way you want it," she added, with some degree of doubt.

"Thank you," the boy responded, accepting her courtesy; "I shall like it the way you cut it, even if you do not cut it the way I like it."—Detroit Free Press.

If we wish to keep a straight course in our voyage of life, we must carry with us a compass, a chart, an anchor, and a pilot. The compass is the Bible, the chart is the church's teaching, the anchor is faith in God, and the pilot is Christ.

There are moments in life when
the heart is so full of emotion,
That if by chance it be shaken;
or into its depths like a pebble
Drops some careless word, it overflows; and its secret,
Spilt on the ground like water,
can never be gathered together.

—Longfellow.

Easy for Those Following.

One day an old umbrella mender brought skeleton frames and tinkering tools into the alley at the back of my office. As he sat on a box in the sun mending the broken and torn umbrellas, I noticed that he seemed to take unusual pains, testing the cloth, carefully measuring and strongly sewing the covers. Being always interested in anyone who does a piece of work well, I went out to talk with him a few minutes.

"You seem extra careful," I remarked.

"Yes," he said, working without looking up; "I try to do good work."

"Your customers would not know the difference until you were gone," I suggested.

"No, I suppose not!"

"Do you ever expect to come back?"

"No."

"Then why are you so particular?"

"So that it will be easier for the next fellow, who comes along" he answered, simply. "If I put on shoddy cloth or do bad work, they will find it out in a few weeks and the next mender who comes along will get the cold shoulder or the bulldog—see?"

Yes, I saw; and I wished that every worker in every trade and profession had as generous a conception of his duty to his calling as this itinerant umbrella mender.—Exchange.

PILES CURED AT HOME BY NEW ABSORPTION METHOD.

If you suffer from bleeding, itching, blind or protruding Piles, send me your address, and I will tell you how to cure yourself at home by the new absorption treatment; and will also send some of this home treatment free for trial with references from your own locality if requested. Immediate relief and permanent cure assured. Send no money, but tell others of this offer. Write today to Mrs. M. Summers, Box 232, South Bend, Ind

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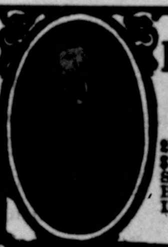

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Contributor—"Yes."

Editor—"Well, he was carrying out your ideas!"

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For further information, apply to
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Our Young Preachers.

They will soon be turning their faces toward Mississippi College. Many have written already that they are coming or want to come. Many more will and ought to come. May the Lord call many to the harvest in this busy time for the kingdom and impress them to get the fullest preparation for their life work by going to our College and the Seminary.

But there is another side to this work. Some of those who have called are poor and have left the ordinary ways of making a living to get the necessary training for their work. We have been accustomed to give a little help to these. To do this cottages have been built and a part of the board is paid while in school if they are needy and worthy. The number of students have grown and the contributions have not, till we have to enlarge our contributions or reduce the amount of help given and thus cut some off who need it and may not be able to continue without it. We want the number of ministerial students to grow but we are in debt for work already done. Other objects have clamored for our help and ministerial education has been neglected. Now, we face a situation that needs prompt attention and liberal assistance from the brethren and the churches. Many churches that give well to other objects have overlooked this work. Brethren, help and help now. Students will soon be coming and that means that bills will, too. The ministerial board has asked me to appeal to the brotherhood and attend some of the Associations to represent this work and get what is needed for the debt and running expenses. Remember this work, brethren, with a contribution, and don't wait.

Yours for the work's sake,
P. I. Lipsey.

If not God, who made the sun to shine, also willing and able to let his light and his presence so shine through me that I can walk all the day with God nearer to me than anything in nature? Praise God he can do it. Why then, does he do it so seldom and in such feeble measure? There is but one answer; you do not permit it. You are so occupied and filled with other things—religious things perhaps—that you do not give God time to make himself known, and to enter and take possession.—Andrew Murray.

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And during the pause of oratorical effect came a small voice: "The gas meter!"—Everybody's Magazine.

The following answers are taken from a number collected by a teacher in the Topeka schools:

"A blizzard is the inside of a hen."

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"The mosquito is a child of black and white parents."—Indiapolis News.

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Servant—"Yis, sor."

Hopeful Youth—"Is she engaged?"

Servant—"Yis, sor; but he isn't here this evenin'. Come in!"

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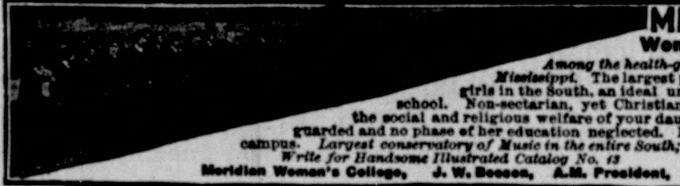

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A Boy Who Obeyed Orders.

It was on a wet, cold October eve that a boy trudged wearily into the seaport town of Chatham, England, with a bundle on his shoulder. He was covered with mud and from under the long, black locks that fell on his fore head two big eyes stared out at the world, and his thin cheeks were pinched with cold and wet with rain. He met a sailor as he entered the town outskirts, and, stopping him, said: "If you please, which way to the docks?"

The sailor directed him and he went forward down the narrow streets till he came to the waterside. There he wandered around for a time without seeing anyone, for it was supper time; but presently, he came upon an old man and asked: "Are those ships out there warships?"

"Aye," replied the man, "they be, sure enough, lad. Be ye a-goin' to the wars?" And he grinned.

"Yes; but I don't know how to get on board," said the puzzled boy. "Where do the boats land?"

"Right here," and the old man waved his pipe at the landing stage before them. See, yon is one a-comin' now."

Sure enough, a boat was rowing swiftly in. It drew up to the landing stage and an officer stepped out. The boy approached the officer and touching his cap, said: "Please, sir, can you tell me how to get on board the frigate Raisonable?"

The officer looked down and staring at the thin, pale face with its big eyes, and firm mouth, replied: "Why, that is my ship But what do you want on board of her?"

"Please, sir, I want to join. Her commander, Captain Suckling, is my uncle, and I was to report to him."

The officer looked again at the boy. "Well, in that case I can take you aboard when I return But you look cold and hungry, my lad. Have you had supper?"

"No, sir; I left home early this morning and have not eaten anything since."

"Bless me! Here you have reported to me. I am a lieutenant on board, so come on up and have something to eat with me. Why didn't you stop in town as you came?"

"Well, you see, sir," replied the boy, "I promised father that I would come straight to the ship and report for duty, without stopping in town, so I couldn't very well."

"Good boy," cried the officer. "If you obey orders as well in the navy you should get on capitally. What is your name?"

"Horatio Nelson, sir."

And the man, who, as a boy, had learned to obey orders unflinchingly, later became the great sea hero of England, Horatio Lord Nelson.—Boy's World.

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April [illegible], 1910, Dothan, Ala.
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H. Q. FRAZIER.

April [illegible], 1910, Greenwood, S. C.
I have used Johnson's Tonic in my family for 9 years. It is all you claim for it ismore too. It cured me of Typus Hemorrhagic Fever. I would have been under the sod 9 years ago but for JOHNSON'S. Tell this to the world. It might save some man's life.
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From Reaping Hook to Binder.

(A Harvest Carnival with a Display of Ancient and Modern Methods for Gathering the Wheat Crop.)

By Edwin L. Barker
Of I. H. C. Service Bureau

A great day was Saturday, July 8. It was a day in which the interests of children, parents, grandparents, and great grandparents were strangely intermingled. It was a day filled with pleasure and historical and educational values—a vivid, striking contrast of the time that was with the time that is. It marked the advance from much labor and little gain to less labor and more gain for the farmer. It is at a harvest carnival such as this that we of the present are given a bitter-sweet taste of the past, and are set to counting our many blessings.

It was fitting that such a carnival should have been staged near DeKalb, in Illinois, for it was here that C. W. Marsh wrought the Marsh harvester, the link between the self-rake reaper and the modern binder. Mr. Marsh was present, hale and hearty at the age of seventy-seven. The manufacturer of the Marsh harvester caught the interest of William Deering, whose capital and energy later were to assist in the evolution of the Deering machines and a perfect binder twine.

The idea of the carnival belongs to Henry O. Whitmore and T. L. Oakland, two pioneer Illinois farmers who live midway between DeKalb and Sycamore.

The event smacked somewhat of an old settlers' meeting. All visitors under sixty were regarded as children. What does a man of fifty know of the world's progress in the methods of harvesting? Nothing. He is a child—an infant. When one of these youngsters would try his hand at swinging a cradle, the crowd would yell "Look out, don't cut your legs off!" And occasionally the warning came just in time.

The oldest and one of the best cradlers has just slipped over into his ninety-second year. If some of his friends had not stopped him this cradle expert, "Uncle Billy," Allen, they called him, would have cradled the entire acre of wheat that he might put on record every one of his ninety-odd years as a year of youth, and also, that though long idle, he had not lost the art of cradling.

Believe me or not, cradling is an art—soon to be numbered among the lost arts. We are not sorry to lose this art, since we have a better way—even "Uncle Billy" said so—but it is good to resurrect it now and then, if for no other reason than to remind us of the words that were truer then than now: "Man shall earn his bread in the sweat of his face."

Many varieties of cradles were brought from their hiding places to be used at the Whitmore and Oakland farms. And their names came with them — "Morgan," "Grapevine" and "Turkey-wing."

First, came the reaping hook. After watching it cut a few of the sheaves of wheat one ceased to wonder that the cradle was once hailed as a great invention. One of McCormick's first reapers which required a man to walk along side of it and rake off the grain could not be obtained. Had one of these reapers been there, it is doubtful if any one present would have understood the trick of raking. The next reaper, with a seat for the raker, also was absent.

The first machine to enter the field was an old Champion self-rake reaper. Then followed the Marsh harvester, which carried the grain up to a table, where two men stood and did the binding with wisps of straw caught from the bundles. These men were targets for many comments. Their hands did not work as swiftly as in days agone, and frequently the driver had to pull the horses to a halt, to give the binders a chance to catch up.

Finally a modern McCormick binder took up the work. As it quickly cut, bound and tossed the sheaves to the shockers, a cheer went up from the crowd, and Old Glory, hanging near, caught the spirit, and the sudden stiff breeze and waved in triumph.

The flail was an interesting implement, and what, perhaps, was more interesting, was the different ways that different farmers used it. Many who tried and failed complained that something was wrong with the flail. It was too long or too short, or this or that, or the other. There was nothing the matter with the men. Oh no! The singer is never off key or out of time. No! It's always the piano or accompanist. To understand just how afr progress has traveled on the farm, see a flail and a threshing machine standing side by side.

Farmers from different parts of the State had sent in a lot of old, old relics of the agricultural past. The collection included rakes made of wood, a pitchfork so small that it might have been a giant's table fork, candle molds, lanterns, a footwarmer such as our forebears carried to church on cold days, and an ancient spinning wheel, with which an old lady spun wool.

Oh, but wait! I had almost forgotten the old dinner horn. Small as it is, it emphasized the fact that each generation is an adept in the arts and practices peculiar to that generation. No more, no less. Not one of the youngish, husky, big-lunged men could get more than a joke of a sound out of the dinner horn. It was not until an old man raised his head and placed the horn to his lips that a great blast went echoing across the distant fields. And then he laughed: "Why, it's easy. The women blew these horns when I was young." Then with a note of reminiscence in his voice: "We used to think it was the sweetest music we ever heard."

All the old things we like to remember as belonging to the harvest time were there—all save the little brown jug and the "swizzle." Don't you know what "swizzle" is? Then you are not as old as I thought you were. Why, man, "swizzle" was the stuff that was in the jug. Now if you don't know what "swizzle" is, go and ask your grandfather.

It was suggested and we pass the suggestion along, that other farmers in other sections pull off similar carnivals. They recall pleasant memories to the older folks and whet the appreciation of the younger.

Five minutes after the tardy gong had struck, the principal of the school was walking through the lower hall when he saw a pudgy little fellow scampering towards the first grade room as fast as his fast legs would carry him. "See here, young man, I want to talk to you," called the principal to the late comer. "I ain't got time to talk to you; I'm late already," replied the breathless beginner, as the door of his classroom closed.—Zion's Herald.

In vain do they talk of happiness who never subdued an impulse in obedience to a principle. —Horace Mann.

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This prescription comes from a physician who has made a special study of men and I am convinced it is the surest-acting combination for the cure of deficient manhood and vigor failure ever put together.

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Living Peaceably With Others.

It is not everyone who can live peaceably with others. Even though there is the strongest desire to do so, some fail. Not that they become quarrelsome and abusive, but they simply cannot get on well together. They make each other unhappy. Why so? They have not cultivated the art of being at peace with others.

To be at peace with others implies several things: First, they who live together should remember that it is a sort of co-operative process. Each one has something to do to bring about the desired peace—something to do for others. Not to be ministered unto, but to minister unto them.

This is different from that view which some take, the view that they are to be made comfortable without any special regard to the ease of others. When each one in a family thinks thus of getting something rather than bestowing something, there is sure to be alienation, if not conflict.

Second, to live peaceably together, people have to bear many things patiently. There are unintentional occasions of offense and there is much liability to misunderstanding the meaning and purposes of others. If any one is easily offended, he will be often offended. When irritation ceases and anger cools down, it is sometimes given people to see how foolish they have been and how easy it has been to have kept one's temper and restrained the complaining words.

It is part of the training in the art of living peaceably with others to consider often what must happen if there is not peace at home. When tempted to complain and to condemn it would be well to look ahead at what may result from this giving way to a wrong spirit. Where is the gain? Rather, where is the loss?

Whoever has seen a home that is not peaceful, knows how unhappy people may be who are compelled to live in it. There is nothing that could not have been better endured than the alienation and strife that followed the breaking up of the peace of that family. —St. Louis Christian Advocate.

To Husband and Wife

Preserve sacredly the privacies of your own house, your married state and your heart. Let no father or mother or sister or brother ever presume to come between you or share the joys or sorrows that belong to you two alone.

With mutual help build your quiet world, not allowing your dearest earthly friends to be the confidant of aught that concerns your domestic peace. Let moments of alienation, if they occur, be healed at once. Never, no, never, speak of it outside; but to each other confess and all will come out right. Never let the morrow's sun still find you at variance. Renew and renew your vow. It will do you good; and thereby your minds will grow together contented in that love which is stronger than death, and you will be truly one.—National Magazine.

Keep Happy Rules.

It is one thing to be happy—for an hour, a day, a week. But it is quite another matter to KEEP happy. A few little "keeps" have been suggested as guide-posts along the way to that big "keep" which means so much not only to ourselves, but to all who may come within our reflecting radius:

Keep cheerful. Hunting trouble ruins more nerves than trouble when it arrives.

Keep alert. Mental ruts make more hypochondriacs than does overwrought imagination.

Keep physically active. The inert woman who hates to move is usually the greatest growler about her health.

Keep clean. The close connection between the pores of the skin and good health is not considered carefully enough.

Keep interested. There is nothing like a fad of an object in life to put aches and pains into the background.

Keep busy. The Satanic mischief provided for idle hands is better known than the physical mischief that hounds the woman with time to think about her health.

Keep your feet warm. More cold is taken through the ankles than in any other way, so do not run in low shoes all winter.

Keep away from drugs. Walk more and take medicine less.

Keep a curb on your appetite. Overeating is the menace of the age.

Keep out of debt. There is nothing like money troubles to worry one to death. Care will kill the nine-lived cat, and what gives more care than a budget of debts with no money to settle?

Keep smiling.—From the Continent.

Putting Off.

What made you stop right in the middle of your sentence and then start to talking about something entirely different? The questioner laughed and her friend joined in as she replied to the puzzled query.

"If I think in time I make it a rule never to say today the mean thing that can be put off until tomorrow," she explained. "By tomorrow it is out of date and does not get said at all."

Which goes to prove that putting off—of a certain sort—is not always the bad habit we have been used to believe it. How about the falsehood that tempts? Put it off until a quiet moment, it is easily banished forever, and one can be honestly glad that he did not "do it now." What of the doubtful amusement? Put aside until one has time to investigate or think it over, it loses its lure. Whoever repented of the dishonest deed put off until later reflection or great courage came to conquer it?

Oh, yes—putting off—of a certain sort—is a pretty good thing. Some things there are that must be settled on the spot. Others there are which can be most easily put off—and killed later on with mustered strength and courage, which, perhaps, were lacking at the earlier moment.—The Comrade.

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